

Universities in Great Britain

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THEIR POSITION AND THEIR PROBLEMS

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PREFACE

I DESIRE to say a few words in explanation of this little book.

In the difficult days which followed the end of the War there came into existence, in 1920, a general organisation, called European Student Relief, to aid the rebuilding of University life on the Continent, and especially in Central and Eastern Europe. In our own country there arose a Universities Relief Committee, connected with this organisation, which raised funds and gave aid to Continental Universities; and I served for some years on this Committee. About 1926 we handed over our functions to the British Student Movement, thinking that there were only residuary duties which remained to be discharged; that no special committee was needed for this purpose; and that the Student Movement, with its many connections, was admirably qualified to succeed us—all the more as it had always been closely and intimately connected with us.

But our anticipations have been happily falsified; and the residuary duties have proved to be large and permanent obligations. The fellowship of students, teachers and friends of learning which was formed in 1920 to meet an immediate need of relief has been found to be necessary, and valuable, for the general development of University life and policy in Europe. The old European Student Relief has now become an "International Student Service" (not, by the way, confined to students); and we are now forming a British Council of this Service (which has its headquarters in Geneva) to take over again from the Student Movement what we had thought to be residuary duties, but have now found to be permanent

UNIVERSITIES IN GREAT BRITAIN

obligations. The origin of this book is due to that new movement.

International Student Service devotes itself to four functions—the giving of help to students where economic or other pressure makes such help necessary—the encouragement of student self-help and co-operation (in the provision of hostels and in other ways)—the removing of racial, religious and other animosities from University life (there is, for example, the problem of Jewish students, on which Mr Parker has recently written), and, finally, the explanation and the advocacy of the true "idea of a University". In connection with the last of these four functions the Service is planning a general volume on Universities which will contain chapters dealing with the idea of a University in various countries and from various points of view. This little book was written to serve as a chapter in that volume, and to set forth, primarily for the benefit of other countries, the theory and practice of British Universities.

It is now printed separately, in this country, in the hope that it may be of some service to British students, and to others in Great Britain who are interested in British Universities. It is printed by the British Student Movement because that Movement, though it is primarily and essentially concerned with bringing the Christian faith and principles into the life of Universities, is also naturally and deeply concerned with the general problems of University life. For that reason, and because the British Student Movement seems to the writer to be an important factor in our British Universities, an article recently contributed to *The Times* on its history and its aims has been added as an appendix.

I cannot conclude without thanking, as I desire to do most sincerely, the generous friend whose advice and criticism have so largely shaped what I have written.

E. B.

May 1931.

CONTENTS

SECTION	PAGE
1. THE PURPOSES, GOVERNMENT AND AREAS OF BRITISH UNIVERSITIES	9
2. UNDERGRADUATE COURSES, "HONOURS" AND "PASS"	19
3. POST-GRADUATE WORK	23
4. UNIVERSITY TEACHERS, FINANCES AND EQUIPMENT .	26
5. STUDENTS: THEIR STUDIES AND THEIR SPORTS .	38
6. GEOGRAPHICAL DISTRIBUTION OF BRITISH UNI- VERSITIES	43
7. THE PROBLEM OF THE "OPTIMUM" UNIVERSITY POPULATION IN GREAT BRITAIN	47
8. THE SELECTION OF UNIVERSITY STUDENTS . . .	51
9. UNIVERSITIES AND "SECONDARY" SCHOOLS . . .	57
10. THE DISTRIBUTION OF UNIVERSITY STUDENTS BETWEEN THE SEXES AND AMONG THE DIFFERENT SUBJECTS OF STUDY	59
11. CLASSIFICATION OF THE MAIN GROUPS OF BRITISH UNIVERSITIES	62

UNIVERSITIES IN GREAT BRITAIN

SECTION	PAGE
12 THE OLD UNIVERSITIES OF OXFORD AND CAMBRIDGE . . .	64
13 THE NEW UNIVERSITIES . . .	72
14 DEFECTS AND DANGERS OF BRITISH UNIVERSITIES .	76
APPENDIX I STATISTICS AND FACTS IN REGARD TO ANCIENT AND MODERN UNIVERSITIES IN GREAT BRITAIN . . .	84
1 Number . . .	84
2 Number of Students . . .	84
3 Types of University Government . . .	84
4 Cost of University Education . . .	86
APPENDIX II THE STUDENT CHRISTIAN MOVEMENT IN BRITISH UNIVERSITIES . . .	88
University Movements . . .	88
The Evangelical Tradition . . .	90
Social Service and Christian Apologetics . . .	93
Internationalism . . .	96

Universities in Great Britain

§ 1. THE PURPOSES, GOVERNMENT AND AREAS OF BRITISH UNIVERSITIES

We may define a University, in British theory and practice, as an organized and degree-giving institution, intended for the study and advancement of the higher branches of learning, self-governing in its nature, and, to a greater or less extent, national in its scope. Three questions arise from this definition. They relate to the intention, the government, and the scope of British Universities.

The *intention*, though it has just been stated in a single phrase ("the study and the advancement of the higher branches of learning") is really twofold. The aim of a University is, in the first place, to give the highest and final stage of general education to undergraduate students between the age of 18 and that of 22, partly with a view to preparing them for a specific profession or calling (such as that of

UNIVERSITIES IN GREAT BRITAIN

engineering or again of medicine), but partly, and still more, with a view to preparing them for doing work of a better quality, in virtue of the better training they have received, in *any* profession or calling which they may subsequently enter. A University fulfils this first aim not only through the intellectual equipment which it provides, but also through the moral quality of the common life which its existence brings into play—a common life of residence, issuing in various forms of spontaneous social activity, which serves as a discipline and a stimulus to all upon whom it acts. The double design of “forming and strengthening the character” as well as of “developing the intelligence”¹ pervades English education from the elementary school to the University.

The second aim of a University is to promote and conduct research in the humanities and the various branches of science, partly through its professors and lecturers, and partly through the graduate students whom it attracts; and

¹ The words are quoted from what used to be called the Introduction to the Code of Regulations for Public Elementary Schools. They may now be found in Section I of the *Handbook of Suggestions* printed for official use by the Board of Education.

THE PURPOSES, GOVERNMENT AND AREAS

this with a view both to increasing the sum of human knowledge and to deepening the current of human thought, so that a University may thus serve the national community in which it is set (and so far as possible the world at large) as a leader and guide in the fields of theology and philosophy, letters and history, politics and economics, science (both pure and applied) and the other interests and activities of the human mind. Until the middle of the nineteenth century it may be said that this office was mainly discharged by our British Universities in the fields of theology and classical studies. Since the latter half of the nineteenth century the Universities have been drawn, or have moved, into "fresh woods and pastures new"; but they have not forgotten their ancient interests.

Finally, and by way of a corollary, or as a by-product, of this second aim, it has also become a purpose of our Universities to disseminate knowledge and the spirit of true learning among the general public outside their walls. This extra-mural activity may take the form of providing, even within the University itself, a system of free "public" lectures: it

UNIVERSITIES IN GREAT BRITAIN

may take the form of giving, in different local centres, "Extension" lectures and courses for those who desire such forms of instruction; it may take the form of providing "tutorial" classes, with a tutorial form of instruction, for workers in towns and even in villages. The system of "extension" lectures has now been established for fifty years: the system of "tutorial" classes dates back nearly twenty-five years.

The *government* of British Universities is, in the main, a system of government by University teachers. The finances of the University are administered, its courses are planned, and the appointments of its teachers are made by the University itself. There is indeed a distinction, in this respect, between the "old" Universities of Oxford and Cambridge and the "new" Universities of England and Wales together with the Scottish Universities. The Universities of Oxford and Cambridge are entirely governed by teachers¹ The "new"

¹ The principal authority in both Universities is the body of resident teachers, which in Oxford is called "Congregation" and in Cambridge the "Regent House". Both Universities have also a larger body (in Oxford "Convocation" and in Cambridge the "Senate"), which is composed

THE PURPOSES, GOVERNMENT AND AREAS

Universities and the Scottish Universities are governed in the main by a body (a "Council," or, as it is called in Scotland, a "Court") on which persons drawn from outside the University sit side by side with the representatives of its teachers.¹ But in both sorts of Universities the teachers are the mainspring of University policy; and both sorts of Universities are remarkably free from control by the central authority of the Board of Education or by the local education authorities.

The State, it is true, touches the Universities; and it touches them in three ways. In the first place, apart from the old Universities,

of all members of the University who have taken the requisite degree and kept their names on the books; and this larger body has certain honorary functions and may also vote on matters referred to it on appeal. In practice, in both Universities, a "Council" (of some twenty members), elected by the body of resident teachers, does most of the current work of administration.

¹ The "new" Universities of England and Wales, and the Scottish Universities, have generally three sets of authorities—a Senate, composed of professors (and generally also of representatives of other teachers) which deals with more purely academic affairs and advises the Council; a Council, as described in the text, which is the main authority on all current matters; and a larger body (in England called the Court), which is vested with the power of altering (with the consent of the Privy Council) the constitution of the University.

UNIVERSITIES IN GREAT BRITAIN

which simply grew without any warrant, it is the State which, through the Privy Council, gives to Universities their charter and authorizes them to confer their degrees. In the second place, the Government has the executive power of appointing a "royal commission" of inquiry to report upon any University; and Parliament may then, by legislative act, appoint a "statutory commission" to make statutes for a University in general accordance with the findings of such a report. Actually, however, a royal commission will only be appointed, as a rule, when there is already a strong demand from within in favour of some reform: it will usually contain several members drawn from the University concerned; the same will be equally or even more true of a statutory commission; and a statutory commission will also consult the University authorities in framing its statutes. Finally, the State makes annual contributions on a considerable scale to the incomes of all the British Universities, including Oxford and Cambridge: the modest subsidy of £15,000, voted by Parliament in 1889, has now grown to £1,800,000. It might have been expected that an increase in

THE PURPOSES, GOVERNMENT AND AREAS

financial contribution would have been accompanied by an increase in financial control; but this has not actually been the result. The body on whose recommendations the contribution of the State is allocated to the different Universities is a standing committee of the Treasury (not of the Board of Education), and this committee is composed of persons possessing a wide academic experience, in complete sympathy with the Universities, in which they all have been students and most of them teachers, and firmly believing in the general principle of University autonomy. Further, it is the policy of the committee to make "block" grants to Universities, without any specification or control of the objects upon which such grants may be spent. The State thus leaves British Universities remarkably free at the same time that it helps them in their work.

The local authorities, which also give aid to the Universities, also respect their freedom. Seats are generally allocated to them, in recognition of their aid, on the governing bodies of the newer Universities (the old Universities, for reasons we shall presently see, receive no aid from local authorities); and in

UNIVERSITIES IN GREAT BRITAIN

addition a remission of fees, or some similar form of assistance, may be granted to students who come to the University from the area administered by a contributing authority.¹

The *scope* of British Universities—that is to say, the territorial area which they cover, and from which they draw their students—was described in our preliminary definition as being “to a greater or less extent national.” This is a description which needs some explanation. All the Universities draw students from the whole of Great Britain, and indeed from the Empire at large. The University of Leeds, for example, may have medical students drawn not only from Northern, but also from Southern England, and in addition from some of the Dominions, and the University of London will draw its medical students from an even greater area. Engineering students will similarly come from all quarters to the different Universities, sometimes (it may be) led by

¹ A local authority may even, on occasion (at any rate in London), carry the whole annual cost of a professorial chair, or of a number of such chairs, in a University; but it asks, and it receives, no representation on the electoral committee which makes or recommends the appointment of the professors concerned.

THE PURPOSES, GOVERNMENT AND AREAS

chance, and sometimes attracted by a particular speciality, to the University which they prefer. Post-graduate students, again, who have already taken an undergraduate course at some University, may move to any of the British Universities for a further course of research; and this class includes a large number of overseas students who have come from the Empire at large. But there is a distinction to be drawn, none the less, in this matter of scope or territorial area, between the old Universities of Oxford and Cambridge and the newer Universities of England and Wales.

The old Universities have no limit of territorial area and no particular local connection. They draw indifferently on the nation at large.¹ The newer Universities, even if they have some of the ramifications which have just been described, are nevertheless, on the whole and in the main, "provincial" or "civic"

¹ Some of the Colleges of the older Universities still maintain a local connection, of a type which was much more frequent a century ago. The Queen's College at Oxford, for example, awards a number of scholarships which are open only to students from certain parts of Northern England, and Exeter College has a close connection with the West of England.

UNIVERSITIES IN GREAT BRITAIN

Universities They draw their students in the arts and sciences, and also, to a large extent, in medicine and engineering, from the particular region or city in which they are placed and with which they are particularly connected.¹ This distinction between the old and the newer Universities is mainly the product of historical development. The old Universities had existed for nearly seven centuries before the newer Universities came into the field. They had established a national position: they had accumulated a national prestige. History, which has created their position and prestige, may create changes and modifications. Meanwhile we may notice in passing (as we shall have occasion to notice again) that the regional connection of the newer Universities, if it limits their scope, also gives them a regional root, a regional support and a regional influence which invigorate their life and strengthen their hold.

¹ The Scottish Universities, in this respect, stand somewhat apart. They are all, as we shall see, "old" Universities: they are all, to some extent, the "national" Universities of Scotland. But each of them tends to be connected with a particular area of Scotland; and they thus approximate to the new Universities of England and Wales.

§ 2. UNDERGRADUATE COURSES, "HONOURS" AND "PASS"

Of the technical organization of the British Universities little need here be said. It still shows traces and relics of the old mediæval system. Under that system a student took a five years' course in the Faculty of Arts, and proceeded to a degree in Arts which in some Universities was called a Bachelor's, and in others a Master's, degree. Afterwards he might go forward (but only a few actually did) to a further course in a Higher Faculty (Law or Medicine or Theology), and so proceed to a Doctor's degree. In the modern system of the British Universities a student takes a course of three years (sometimes of four), and proceeds to a first degree corresponding to the mediæval degree in Arts. In Scotland the first degree is that of Master: in England and Wales it is that of Bachelor. In the two old Universities the degree of Bachelor automatically carries, after the lapse of three further

UNIVERSITIES IN GREAT BRITAIN

years and upon the payment of the necessary fees, the degree of Master, which is added without any further test: in the newer Universities there is a further test (generally of the nature of a dissertation) before the Master's degree can be taken. Scotland and the two old Universities are more true to mediæval usage, and they also avoid what seems an unnecessary refinement, in imposing only a single test for the Master's degree.

In all the British Universities there is a distinction between an "Honours" and a "Pass" form of the undergraduate course, which involves a corresponding distinction between an "Honours" and a "Pass" (or "Ordinary") form of the degree taken at the end of the course. The "Honours" Course, as its name suggests, is more intensive and more thorough, and it culminates, at the end of the three years' period of study, in a written examination, extending over five or even six days, in which the student's proficiency and knowledge are thoroughly tested. The quality of the Honours—First, Second or Third—attained in this written Examination is generally a fair indication of a student's general ability

UNDERGRADUATE COURSES

and indeed of his future career. In the University of Cambridge there are some fourteen of these Honours Courses (in Classics, History, Philosophy, Natural Sciences, Economics, Theology, Law and a number of other subjects); and each course is managed by a Committee, or Board, of the Teachers concerned. In both of the two old Universities, and in the University of London, an Honours Course is taken by the great majority of the students; and the tendency is running in that direction in most of the British Universities.¹

The Pass (or Ordinary) Course is more composite in its character, including a number of different subjects; the examinations involved are generally spread over the course; and the work of the student is naturally less intense and less concentrated. Indeed it is perhaps a just criticism, in regard to the two old Universities, that the Pass Course is too shallow and too

¹ In England, 4027 students took Honours Degrees in the last year for which records are available, and 2048 took Pass Degrees. In Wales the figures were 272 and 248. In Scotland the order is reversed, and while the number of Pass Degrees was 1571, the number of Honours Degrees was only 499. The Honours system is more recent in Scotland, and there is still a large vogue of the "Ordinary" course.

UNIVERSITIES IN GREAT BRITAIN

diffuse Such a criticism, however, could not justly be directed against the Pass Courses of the newer and the Scottish Universities. Here the subjects of the Pass Courses, and the lectures in each subject, are carefully planned, and a Pass Course followed under such conditions may be a better preparation for a student who intends to be a teacher, either in a primary or a secondary school, than a highly specialized Honours Course in a single subject such as Chemistry.

§ 3. POST-GRADUATE WORK

The great majority of students go no further than the undergraduate course, just as the great majority of mediæval students never went beyond the *Trivium* and the *Quadrivium* of the Arts course. Post-graduate work has assumed no large dimensions in the British Universities. In those Universities in which a separate test, involving a dissertation, is required for a Master's degree, a certain amount of more or less advanced study is encouraged by the requirement. But advanced study of a regular and definitely post-graduate character is mainly connected with the new degree of *Philosophiæ Doctor*, which was instituted by the British Universities about a dozen years ago, towards the end of the War. The degree was intended to attract American students: it has actually attracted British, Indian and a certain number of Dominion students. It involves, as a rule, three years of graduate work under the guidance of a supervisor; and the object of the work is

UNIVERSITIES IN GREAT BRITAIN

the production of a thesis containing an original contribution to knowledge. In the departments of Natural Science the system of supervision is probably active and effective. The common life of a scientific laboratory spontaneously provides incentive and direction for work of research. In the various departments of the Humanities little has yet been done to organize seminars or to provide courses of advanced lectures. This distinction is perhaps reflected in the distribution of advanced students between Natural Science, pure and applied, and the various branches of the Humanities¹. Of some 2100 full-time advanced students recorded for the academic year 1928-1929, 800 only were working in what may be called Arts subjects (150, for instance, in History, 120 in

¹ There is, however, an economic reason for the larger proportion of research students in the various subjects of Natural Science. The bulk of the students who have taken a first degree in Arts tend to enter immediately into the teaching profession; and on the other hand students who have taken a first degree in Natural Science are encouraged, and sometimes required, by industrial firms to engage in research, and to proceed to a higher degree, before they are given employment as technical specialists. It should also be added that post-graduate or research studentships (such as those awarded by the State Department of Scientific and Industrial Research) go largely to students of Natural Science.

POST-GRADUATE WORK

English, and 110 in Economics and Politics): the remaining 1300 were engaged either in purely scientific subjects (450 in Chemistry and 180 in Physics) or in various subjects of applied science, such as medicine, engineering and agriculture. It may be added that the total number of full-time students in British Universities is something over 44,000. The ratio of advanced to under-graduate students is thus 1 to 21, and advanced students are less than 5 per cent of the total number of students.

§ 4 UNIVERSITY TEACHERS, FINANCES AND EQUIPMENT

The teachers of British Universities fall into four main grades. In the first grade, that of the Professoriate, there are about 750 persons,¹ each with an average salary of nearly £1100. In the second, that of Readers, Assistant Professors and Independent Lecturers, there are 315 persons, each with an average salary of about £630. The other two grades are those of Lecturers, and of Assistant Lecturers and Demonstrators in Laboratories. Apart from the two old Universities, which have a system of their own for these last two grades, there are about 1050 Lecturers, with an average salary of £460, and 775 Assistant Lecturers and Demonstrators, with average salaries of £310. All these salaries are nowadays pensionable, under a scheme by which the teacher con-

¹ This figure (and the other figures given in this paragraph) does not include the teachers in those University Colleges which are not parts of a University

TEACHERS, FINANCES AND EQUIPMENT

tributes annually 5 per cent of his salary, and the University adds a further 10 per cent; and as the scheme is a "federal" scheme which is common to all Universities; teachers can easily carry their pension rights wherever they move.¹ The tenure of the teaching posts, in the higher grades, is "up to the age fixed for retirement"; and that age is generally 65. The system of ascending grades makes it a comparatively simple matter (simple, at any rate, in comparison with the difficulties in German Universities) for a young graduate student of ability to find a post in the service of a University. If he has done some promising piece of research work, or even if he has simply taken an excellent first degree, he can compete with some prospect of success for an Assistant Lecturer's post (all posts are generally advertised for competition); and if he gets his foot on the first rung of the ladder, he is assured of a salary of at least £250, and generally £300, during his probationary period.

¹ Some of the older teachers, who were appointed before the introduction of the "federal" scheme towards the end of the War, are still (as a rule by their own choice) under old local pension schemes.

UNIVERSITIES IN GREAT BRITAIN

The estimation of University teachers in general national opinion may be said to stand high. Cecil Rhodes once described them as "children in finance"; but even in that respect there are some of them who might more justly be described as veterans. The administrative record of University teachers during the War, in every sort of department, both civil and military, was remarkable; and it was not seldom found that the "don" could hold his own with the business man even in the field of figures and finance. These, however, are secondary matters; the real place of the University teacher is his place in the intellectual life of the nation. This has grown with the growth of the Universities, and it has grown amazingly. One of the features of the intellectual life of Great Britain, even as late as the middle of the reign of Queen Victoria, was the predominance of the amateur. It was not the professional professor, but the private scholar, who made our learning and our culture. Our historians were men such as Grote and Macaulay: our philosophers were men such as Mill and Spencer: our economists were men such as Ricardo and Bagehot: and many even of our

TEACHERS, FINANCES AND EQUIPMENT

scientists, such as Darwin and A. R. Wallace, lived and worked outside the Universities. We have changed all that. The position is now reversed: as learning has become more specialized, it has also become more professionalized: the Universities and their teachers are ousting, or have ousted, the amateur; and it is they who nowadays dominate the general field of learning. The change was inevitable; but perhaps it has not been, in all respects, a change for the better. The professional historian may be more thorough than the amateur, but he may also have less contact with national life, and less understanding of its problems; the philosopher of the Universities, if he is more learned, may also be more scholastic. One of the great duties of the University teacher is to remain a man in becoming a scholar, and to keep a rich humanity at the same time that he acquires a large erudition. Alike for the University as a whole, and for each of its teachers, there has come a growth of responsibility, along with a growth in dignity and influence; and the grave task of which we have spoken—the task of deepening the current of national thought, and of serving the community

UNIVERSITIES IN GREAT BRITAIN

as a leader and guide in all its great interests—is graver than ever to-day.

Bacon, when he wrote of Universities in his *Advancement of Learning*, desired more abundant endowment and equipment. The British Universities cannot in these matters vie with the American, but they have made great advances in the course of this century. Their total income is now over £5,000,000 per annum. Nearly a half of this amount is provided from public funds. The State itself, partly through its University Grants Committee and partly through other channels, provides 36 per cent of the whole. the Local Authorities provide a further 10 per cent. A little less than a third (31 per cent) arises from the fees paid by students for matriculation, tuition, examinations and graduation¹ The remaining 23 per cent of the income of the Universities is mainly drawn from endowments, donations and subscriptions, which

¹ From this point of view every University student may be said to be "on the dole" He contributes one-third of the cost of the benefit which he receives In just the same way the working man contributes one-third of the cost of the unemployment benefit which he receives

TEACHERS, FINANCES AND EQUIPMENT

amount to a little over 16 per cent of the whole.¹

We do not do justice, however, to the extent of private generosity if we confine our attention to the part which it plays in providing annual income. We have also to take into account the amount of capital gifts. Such capital gifts, largely due to the generosity of private benefactors, are almost entirely responsible for the provision of new buildings. It is not the State grant; but the private benefactor, the voluntary donations made in answer to appeals, and the grants of charitable and educational trusts, which explain the expansion of the laboratories, the lecture halls, and the general accommodation of British Universities.

In the matter of buildings there is a contrast—produced by the past, very striking in the present, but likely to be modified and softened in the future—between the architecture, the amenities and the general surroundings of the two old Universities, and those of almost all

¹ These figures are exclusive of the incomes of the Colleges of Oxford and Cambridge (see Note on p. 37), but inclusive of the incomes (1) of the "University Colleges" at Nottingham, Southampton and Exeter, and (2) of the "Technical Colleges" in Bristol, Manchester and Glasgow.

the rest Oxford and Cambridge have profited by the piety and the munificence of mediæval bishops, royal patrons and noble benefactors: the one can still show mediæval enchantments; the other, in some of its colleges, still shows a solemn Tudor splendour. Both have green lawns, aspiring towers, great courts and quadrangles,

Fluminaque antiquos subterlabentia muros

The other Universities are mostly set on urban sites the bustle of the streets encompasses their life, and their buildings are sometimes hardly distinguishable from the offices and edifices by which they are surrounded. But a change is already beginning to stir; and the next fifty years may greatly alter, if they cannot abolish, the existing contrast. The University of London has recently acquired a site in Bloomsbury, behind the British Museum, on which it is planning the erection of a central block of buildings. the University of Bristol has recently erected not only a great Physical Laboratory, but also a noble tower, with an adjacent hall and library, not unworthy of the Middle Ages, and the University of Birming-

ham is planning a " campus " on the American model.

One of the glories of British Universities, as it is also their peculiarity and distinction among the Universities of the world, is the University Presses of Oxford and Cambridge. They are both ancient: the Clarendon Press at Oxford goes back to 1468, and Cambridge was printing books as long ago as 1521. The privilege of printing copies of the Bible and the Book of Common Prayer, which they share with the King's Printer, was perhaps in the past the basis of their strength; and on this basis they were able to undertake the unremunerative publication of learned works on a far greater scale than any other publishing concern. The Clarendon Press has published the *New English Dictionary*; it is publishing a new edition of a great Greek Lexicon; it owns, and is bringing up to date, the *Dictionary of National Biography*; and its editions of Biblical and classical texts are known to all scholars. While Oxford has turned more particularly to Dictionaries and texts, Cambridge of late years has turned to collective histories: it has published, or is publishing,

UNIVERSITIES IN GREAT BRITAIN

a Cambridge Ancient, a Cambridge Mediæval, and a Cambridge Modern History, and in the same way it has published, or is publishing, Cambridge Histories of English Literature, of British Foreign Policy, of the British Empire and of India. Oxford has been linguistic, classical, theological, Cambridge, more scientific, has printed, in addition to its collective histories, the collected papers and the treatises of its great mathematicians and men of science. Both Universities, besides publishing works of learning and scholarship, have also published works of general literature, and that in a form and a style of printing which perhaps no ordinary firm of publishers can equal, and both have aided the general development of education, not only in Universities but also in schools, by the series of text-books which they have issued. The last general catalogue of the Oxford University Press runs to over 500 closely printed pages, and it enumerates the titles of some 10,000 books. The achievement of the University Presses is the more remarkable when one reflects that they are not endowed, and have to pay their own way. It is doubtful how far the old privilege of printing the Bible and the

TEACHERS, FINANCES AND EQUIPMENT

Prayer-Book is still an economic gain; and the only effective subsidy which the Cambridge Press now receives is £500 per annum from the Treasury in commutation of the old privilege of printing almanacs. On a fair field, with very little favour, the Presses of Oxford and Cambridge are rendering to-day perhaps the most signal service of British scholarship to the world of learning.¹

The libraries of the old Universities, no less than their printing presses, are among their glories. The Bodleian Library at Oxford and the University Library at Cambridge are both national institutions. In the range which they cover, and the number of volumes which they contain, they stand by the side of the British Museum. Like the British Museum, and along with the National Libraries of Scotland and Wales, they enjoy the benefits of the Copyright Act, and are entitled to receive copies of all works which are published in Great Britain.

It must be confessed that a certain tendency

¹ See *Some Account of the Oxford University Press, 1468-1921*, printed by the Oxford University Press in 1921; and S. C. Roberts, *Cambridge University Press*.

UNIVERSITIES IN GREAT BRITAIN

towards technological specialization has invaded British Universities, as it has also invaded many American and some continental Universities. Brewing has made its appearance in the University of Birmingham; and the study of Textiles, aided by a large equipment, is prosecuted in the University of Leeds. The University of London has a School of Journalism. in common with the Universities of Birmingham and Manchester, it has a Faculty of Commerce and awards a Commerce Degree; and proposals for " Schools of Business Administration " are being canvassed in other Universities. A more healthy form of this general movement is the special researches in various problems of applied Science which are now being conducted in a number of Universities. These researches have generally been inspired, and they are generally aided, by Departments of Government such as the Department of Scientific and Industrial Research, the Medical Research Council, the Ministry of Agriculture and the Empire Marketing Board. The University of Cambridge manages a number of institutes connected with such researches: and among them may be mentioned the Low

TEACHERS, FINANCES AND EQUIPMENT

Temperature Research Station, the Plant Breeding Institute, and the Institutes of Agricultural Botany and Animal Pathology.

Co-operation between the British Universities has largely increased during the last dozen years. Like most institutions in this country (perhaps, indeed, like most human institutions), they showed in the past an individualism which, if it has not disappeared, has lost some of its angularity. There is now a Universities Bureau of the British Empire, with offices in London; there is a Vice-Chancellors' Committee, representing the different Universities of Great Britain, which meets regularly at these offices; there is an Annual Conference of the Universities of Great Britain; and there is a Quinquennial Congress of the Universities of the Empire.

Note.—The income of the University of Oxford, as distinct from its Colleges, for 1928-9, was just over £405,000; the receipts of the twenty Colleges were about £662,000, of which £392,000 was derived from net external revenue and the income of Trust and Special Funds, and £270,000 from internal payments of residents for services and accommodation. The Colleges contributed nearly £65,000 (almost 16 per cent.) of the University income of £405,000. The figures for Cambridge were roughly similar; but it would be misleading to give parallel figures.

§ 5 STUDENTS THEIR STUDIES AND THEIR SPORTS

The degree of University supervision of a student's work naturally varies from place to place. It is, as we shall see later, one thing in the older Universities, and another thing in the newer and the Scottish Universities. Generally, however, it may be said that the British system, so far as there is a system, is a *via media* between the system of the United States and that of Germany. There are no "assignments," no "quizzes," no regular "checking up," as in the American Universities. there is no gradual passage to a degree by the accumulation of "credits" on the strength of serial examinations conducted by a Professor at the end of each semester. Under the "Honours" system the student "reads," largely by himself, for a final examination which generally comes at the end of his three years' course and is conducted with the aid of external examiners. On the other hand there is much more guidance and

STUDENTS: THEIR STUDIES AND SPORTS

supervision of a student's work than is generally given in German Universities. The undergraduate knows his teachers personally and receives personal instruction from them; and the system of "tuition," which is spreading from the older Universities to the rest, insures that element of personal contact and intercourse between teacher and taught, which is generally regarded by British opinion as essential to true education. In one respect, however, the British student profits less by his opportunities than the student of the German Universities. The migration of a student from one University to another, during his undergraduate stage, is almost unknown; and it is still rare, even at the graduate stage, for a student to migrate to another University and to get the benefit of a new environment and a new inspiration.

Sport is a prominent feature in all British Universities, and especially at Oxford and Cambridge. Sometimes it encroaches on the domain of work; but in all its manifestations, which take the form of contests between organized teams, it serves as an outlet of corporate sense and a channel of University feeling. In this respect the British Univer-

sities are not unlike the American. On the other hand all forms of sport are entirely managed by the students themselves; and no University would think of assigning any member of its staff to organize or even to encourage the sports of its students. So far as there is "coaching," it is voluntarily given by old members of the University the equipment is modest, the "gates" are small, and no "big money" is received or paid. At the same time the general public has a deep interest in the sports of the old Universities, and it shares the general Anglo-Saxon tendency to value educational institutions in terms of their athletic eminence.

Besides their full-time students, many of the Universities include a number of part-time students. Most of these students are men (or women) who are engaged in work during the day, and can only attend the University in the evening. Such "evening students" (as they are often described) are particularly numerous in the University of London, where many of them take regular courses and succeed in gaining a regular degree. One of the Colleges of the University of London (Birkbeck College)

STUDENTS: THEIR STUDIES AND SPORTS

is entirely composed of evening students; and the London School of Economics has also a considerable number.

Not only do the Universities seek to make provision for students who are already engaged in work; they seek to provide work and to find employment for their students on the completion of their courses. "Appointments Boards" are maintained by many of the Universities; and through these Boards students are often enabled to find posts, not only in the field of education, but also in that of commerce and industry. Particularly in this latter way these Boards are widening the area of opportunity for University graduates; and at the same time, and by the same process, they are building a bridge between the University and the world of business. It is one of the moot questions in British education whether this bridge-building should be carried further. Some have advocated the formation of a "Business University"; others have advocated "Business Courses"—short or long, and either in connection with a University or as private ventures—to be taken by graduate students who desire to follow a business career; and

some of the Universities which are situated in great cities, as has already been mentioned, have instituted Faculties of Commerce with their own courses and their own degrees.

§ 6. GEOGRAPHICAL DISTRIBUTION OF BRITISH UNIVERSITIES

We may now pass to consider the distribution of Universities and University students among the three parts of Great Britain—Scotland, Wales and England.¹

In Scotland there are four Universities. Three of them were papally founded (according to the practice of the later Middle Ages) in the course of the fifteenth century: the fourth (Edinburgh) was founded by the Town Council of Edinburgh towards the close of the sixteenth century. There are about 11,000 students in these four Universities. The population of Scotland at the time of the last census was a

¹ Politically, the unit of British government is Great Britain and Northern Ireland; and mention should therefore be made of the University of Northern Ireland—the Queen's University of Belfast, which dates, in its present form, from 1909. Northern Ireland, however, has had a parliament of its own since 1922; and its University, while it is connected in many ways with the British Universities (it continues, for example, to send a representative to the British Parliament), belongs, in the main, to a different system.

little short of 5,000,000. It follows that the student population of Scotland is to the total population as 1 to 455. It must be remembered, however, that the student population of the Scottish Universities (and particularly of Edinburgh¹) includes a number of students coming from countries other than Scotland.

In Wales there is a single University. The University, which is a federal University, dates only from the year 1893, but the four colleges of which it is composed are (with one exception) of a slightly earlier date². The number of students in the University of Wales is 2660. The population of Wales at the last census (including Monmouthshire) was 2,650,000. The student population of Wales is thus to the total population of the Country as 1 to 1000.

¹ Edinburgh, at the time of the last record, had 636 students drawn from the British Empire and foreign countries. Oxford had only 558 (in spite of its Rhodes Scholars), and Cambridge 564. The reason is probably to be found in the prestige of the medical school of Edinburgh. At the same time it has to be noticed that the total number of students from other countries in the four Scottish Universities is only 1000 out of 11,000, and the percentage of such students is thus slightly less than it is in English Universities, where there are 3400 out of a total of 31,000 students.

² The date of the College at Cardiff is 1883 of that at Aberystwyth 1872.

GEOGRAPHICAL DISTRIBUTION

In England there are eleven Universities. They fall historically into three groups. (1) Two of them, the two "old" Universities of Oxford and Cambridge, belong to the earlier part of the Middle Ages. We may assign the beginnings of Oxford to the period about 1167, when Henry II recalled English students from Paris in the course of his quarrel with Becket: we may attribute the origin of Cambridge (which in its beginnings was something in the nature of a colony) to the period about 1209, when a migration took place from Oxford to Cambridge in consequence of a dispute between the University and the Town of Oxford. (2) Two of the other English Universities, Durham and London, belong to the period of the Reform Bill, which in this respect, as in so many others, marks a great "divide" in English History. Durham was founded in 1832, and London in 1836; but two of the constituent colleges of the University of London (University College and King's College) are of a slightly earlier date than the University.¹ (3) The other seven

¹ University College was founded in 1826. It was originally intended to be, but failed to become, a University. It was founded by Whigs and Radicals, who objected, with

UNIVERSITIES IN GREAT BRITAIN

Universities of England, in their present form, belong to the twentieth century; but the first beginnings of many of them go further back, and in Manchester, for instance, University instruction is as old as 1850. Of these seven Universities, two are in Lancashire (Manchester and Liverpool), two are in Yorkshire (Sheffield and Leeds), one is in the Midlands (Birmingham), one is in the South-West (Bristol); and one (Reading) is in the South. The whole student population of England (as it is given in the last return of the University Grants Committee, which, however, for technical reasons is not entirely complete) is nearly 31,000. The population of England at the last census was 35½ millions. The student population is thus to the total population as 1 to 1150.

great justice, to the predominantly clerical and Tory complexion of the two old Universities. Its foundation is thus a great turning-point in the history of British Universities—the more so because, in addition to opening its doors to all creeds and parties, it also sought to extend its curriculum to include all subjects, including the study of modern science and modern languages.

§ 7. THE PROBLEM OF THE *OPTIMUM* UNIVERSITY POPULATION IN GREAT BRITAIN

We have seen that the student population of Scotland is 1 in 455 of the total population, and that of England 1 in 1150. (These figures should, however, be adjusted to some extent, to allow for the presence of students who come from abroad in the Universities of both countries).¹ It follows that Scotland, in proportion to its total population, has 5 students where England has 2. The difference may be explained partly by the Scottish tradition of a national zest for higher education, and partly by the superior advantages which are

¹ No records are kept of the number of Scottish students who come to English Universities, or of the number of English students who go to Scottish Universities. Records are kept, however, of the number of students who come from the Overseas Dominions or from foreign countries to the Universities both of England and Scotland. Deducting the numbers of such students, we get 10,000 students in the Scottish and 27,600 in the English Universities. This gives a proportion of 1 to 500 in Scotland, and 1 to 1275 in England; but it still leaves Scotland with 5 students where England has 2.

offered to poor students in Scotland and the lower fees of the Scottish Universities. But Scotland itself cannot carry, or absorb, the whole of its own University product; and it is compelled to export, as it were, its surplus. This is successfully managed, but the figures which have just been cited none the less raise a large general question, over which we may pause for a moment.

What is the *optimum* amount of the University population of a country in proportion to its total population? Scotland, we have seen, answers 1 in 455; England answers 1 in 1150. Germany, with its 30 Universities and 90,000 students, answers 1 in 690; the United States answers (if we include all students in Colleges, Universities and professional schools reporting to the federal Bureau of Education) 1 in 125. We must allow that the meaning of a University, and the significance of a University course, vary from country to country. Many of those who are classed as University students in the United States might not be classed in the same category either in Great Britain or in Germany. But the general problem still remains. It is obvious that too large

OPTIMUM UNIVERSITY POPULATION

a University population—a population largely exceeding the *optimum* number—may produce two bad results. It may congest the Universities; it may reduce their system of instruction to a system of mechanical mass-production; it may lower their standard of examination to the standard of mere mechanical attainment. (It is already possible, in a British University, for a professor to find over 1000 students taking the same course of lectures in his department). Again it may tend to produce an unemployed, or uncongenially and inadequately employed, intellectual proletariat; and an intellectual proletariat is the seed-bed of revolutionary movements, political and economic.¹

The problem can only be mentioned: its solution is a matter for each country, and it must vary from country to country. Two tentative remarks may, however, be made. The first is that, for England, our present proportion (1 in 1150) is perhaps as much as we can safely attempt at the present time. It has, indeed,

¹ The fears of too great a University population are acute in Germany. Dibelius has expressed them (see the note on p. 61): they are also expressed by Wilamowitz (*My Recollections*, pp. 355 *sqq.*); and they appear in Flexner's recent work on *Universities*, pp. 336–338.

UNIVERSITIES IN GREAT BRITAIN

been suggested that every teacher in an elementary school should properly be a University graduate. This might double at a stroke our existing University population; and its general results—certainly in the Universities, and possibly also the elementary schools themselves—might be serious.¹ The second remark is that, under our English conditions, a University which is not a University of Colleges—in other words a University which is not a decentralized or federal University—should not ideally exceed the number of 2000 students. Otherwise it may tend to the machinery of mere organization, and it may lose the one thing needful—personal and individual contact between teachers and taught.

¹ At the end of March 1930, 76 of the men and 21 of the women who were teaching in elementary schools were graduates of Universities. (The actual numbers were 3283 men and 4608 women.) If 100 per cent of the men and 100 per cent of the women were required to be graduates, this would mean the addition of 40,000 men and 120,000 women. On the other hand it is a gain to the community that a proportion of the teachers in elementary schools (a proportion which might well be larger) should be University graduates. The French system, under which teachers in elementary schools are all educated in a separate system, would be detrimental to Great Britain.

§ 8. THE SELECTION OF UNIVERSITY STUDENTS

What has just been said naturally raises the question of the selection of University students. If, as in England, a comparatively small proportion of the whole population can gain access to the University, that proportion ought to be carefully chosen; it ought to contain the spring of the year and the best intellectual promise of the nation; the process of admission to the University ought to be a process which ensures *la carrière ouverte aux talents*, wheresoever, and in whatever rank of society, talents are to be found. The British Universities, like other Universities, require of all candidates for admission the passing of an entrance (or "Matriculation") examination. Under our system this requirement may be satisfied in one of two ways: either by passing at school, with a sufficient number of "credits," in the School Certificate Examination, which is generally taken at the age of 16; or by

UNIVERSITIES IN GREAT BRITAIN

passing later, at the time of seeking entry (at the age of 18 or 19), in the Matriculation Examination of one of the Universities.¹ Some element of "selection of the fittest" enters in this way. But there are two other elements which are much more important.

In the first place, and so far as concerns those Universities which are Universities of Colleges, a further test is imposed by the College, in addition to that of the University, as a necessary condition of entry. In the two old Universities in particular (which are both Universities of Colleges), the College authorities are confronted by a much larger number of applicants for admission than they can possibly accept, and both by examination and by personal interview they take pains to select the best of the applicants.

In the second place (and this is one of the most important features of the British system),

¹ Students who pass with a sufficient number of "credits" in the School Certificate Examination are exempted from the Matriculation Examination. It must be confessed that it seems somewhat illogical that students should be able, at the age of 16, to satisfy in advance the requirements for entering the University at the age of 18 or 19. Some reform would seem to be needed in this matter.

THE SELECTION OF UNIVERSITY STUDENTS

there are a large number of scholarships and bursaries, tenable at the Universities, which are awarded on the result of special and competitive examinations, and are generally given to poor and promising students. In some Universities, indeed, such scholarships are open to all, both rich and poor; but even in these Universities the *full* emoluments of a Scholarship are awarded only to those who are actually in need of assistance. The Colleges of Oxford and Cambridge award about 450 Scholarships and other grants every year; and other Universities make similar awards. This is not all. The State, through the Board of Education, grants "State Scholarships" and other modes of assistance: the Local Education Authorities grant local (or "county") scholarships; and public educational Charities (such as the Carnegie Trust for the Universities of Scotland) give various forms of aid which enable poor students of promise to proceed to the University. It has been calculated, on the basis of official returns, that nearly *one-half* of the total number of students in British Universities have obtained assistance in one or other of these ways, on account of the promise they show,

UNIVERSITIES IN GREAT BRITAIN

either before entering on a University career, or at some point in its course.¹

This is a most important fact. It proves, in the first place, that the British Universities are in no way confined to any social section of the community; and it illustrates the British conception of a proper system of relations between higher education and what is called "Democracy." The Universities of Oxford and Cambridge, too often supposed to be the homes of the rich (and even of the "idle rich"), contain 38·2 per cent of assisted students—a figure which is only 2·4 below that for English Universities at large. In the second place we are able to understand, in the light of this fact, the general British conception of the relation between the University and the community. It is a conception according to which the University, recruiting from every possible quarter, and drawing from the whole community, furnishes in turn to the community the trained men and the women who are

¹ The actual percentages are—for England, 40·6, for Wales, 67·3, for Scotland, 52·7. The percentage for all the students of British Universities is, according to the returns, 45·2; but as the returns are probably incomplete, the actual percentage may well be 50.

THE SELECTION OF UNIVERSITY STUDENTS

likely to serve it best—the political leaders and the civil servants of the State, alike in local and in central government;¹ the members of the great professions, and particularly, perhaps, of the great profession of teaching; the men who direct commerce and industry, or provide them both with that managerial and technical skill which, with the increasing complexity of the economic world, they increasingly require for their service. There is an old prayer which is recited by the preacher in our old Universities—"That there never may be wanting a supply of persons duly qualified to serve God both in Church and State, let us pray for a blessing on all seminaries of sound learning and religious education." It is a prayer which still inspires the practice of our Universities. And the fact that British Universities render this service to the State may perhaps be pleaded as the chief justification of that peculiar British

¹ In local government, it must be confessed, the Universities have not yet begun to furnish any large proportion of the personnel. The problem of the proper recruitment of what may be called the "local civil service" has still to be solved. But the education officers (or "directors of education") who administer the ranges of education controlled by the more important Local Education Authorities are beginning to be drawn increasingly from the Universities.

UNIVERSITIES IN GREAT BRITAIN

anomaly (which like many British anomalies works tolerably in practice) whereby they are turned into constituencies—peculiar constituencies, lying somewhere between the territorial and the occupational—and are allowed, as such, to send some dozen members to the House of Commons.¹

¹ It was James I who first made Oxford and Cambridge into parliamentary "boroughs," each returning two "burgesses." The later nineteenth and the twentieth century have added further a member for London, two members for the "combined" English Universities, a member for Wales, and three members for the four Universities of Scotland. A twelfth member represents the Queen's University of Belfast.

§ 9. UNIVERSITIES AND "SECONDARY" SCHOOLS

There is one particular aspect of the relation of British Universities to the community which deserves some mention in passing. It concerns the relation of the Universities to the schools of the country, and particularly to what are generically called the "secondary" schools—the schools in which children are taught from the age of 11 to that of 18 or 19, and which feed the Universities. These schools (apart from private and voluntary foundations such as Eton and Harrow, Winchester and Rugby, which are called in England by the familiar, but to foreign observers perplexing, name of "public schools") are mainly managed by Local Education Authorities with the aid and under the inspection of the State.¹ But the Universities, in

¹ Of 1350 of these schools on the grant list of the Board of Education in 1929, 698 were controlled by Local Education Authorities, and 440 were endowed schools, many of them aided by those Authorities.

UNIVERSITIES IN GREAT BRITAIN

various ways, affect to a great degree the character and the curriculum of all "secondary" education. They furnish the teachers; and both by their matriculation examination and by the examinations they conduct for the scholarships which they award they influence the courses. Nor is this all. The Universities are examining bodies for all these schools. They conduct the examinations for "certificates": they prescribe the curriculum on which these "certificates" are awarded. These certificates—the School Certificate awarded at the age of 16, and the Higher Certificate awarded at the age of 18—are in the nature of passports into a career for those (and they are the great majority) who do not proceed to the University. In controlling this system of "passports" the University plays a considerable part in the general scheme of national education.

§ 10. THE DISTRIBUTION OF UNIVERSITY STUDENTS BETWEEN THE SEXES AND AMONG THE DIFFERENT SUBJECTS OF STUDY

Before we pass to a brief account of the differences between the different types of British Universities, we may pause to notice the general distribution of students, first as between the sexes, and secondly as between subjects of study. Of 44,000 students, 31,000 are men, and 13,000 are women. Men students are thus more than twice as numerous as women students. The two old Universities still remain mainly confined to men: Cambridge has less than 500 women to nearly 5200 men, nor does it admit women students to full or regular membership: Oxford has, roughly, 800 women to 3700 men.

Among the subjects of study the various branches of Arts preponderate over all other

UNIVERSITIES IN GREAT BRITAIN

subjects. In the last year for which statistics are available, 53 per cent of the total body of students (both undergraduate and graduate) were engaged in the study of Arts. Of the remaining 47 per cent, 19 per cent were pursuing the study of Medicine, about 17 per cent that of Pure Science, and the remaining 11 per cent that of technological and agricultural subjects. It should be noticed that there has been a large increase in the number of students in the various branches of Arts (from 44 per cent to 53) in the course of the last five years. The chief explanation of this increase would appear to be the growing preference of students for the profession of teaching, to which the study of one or more of the subjects of the Faculty of Arts forms the natural avenue. If the Faculty of Arts, which would seem *à priori* to be the more "liberal," and the more conducive to general training, thus tends in a professional or vocational direction, it may be argued that the bias of the British Universities is more in favour of professional preparation than of general education. The argument may be pressed too far, but it remains true that in Great Britain, as elsewhere, the disin-

THE DISTRIBUTION OF STUDENTS

terested pursuit of pure learning is a rare flower.¹

¹ The late Professor Dibelius, in one of the last articles he wrote (entitled, significantly, "Universities in Danger"), remarked: "The University has become to an alarming degree a bundle of purely professional schools. . . . All sorts of professions which, fifty years ago, never had touched the University, are now largely or completely recruited from it. . . . The consequence is that practically every profession is now demanding access to the University, an examination and a degree. . . . The vast majority of the students only try to hear as few lectures as possible, to come to an examination in the shortest possible time, and to prefer the handy little cramming-book to the elaborate treatise." . . . He was speaking of *all* Universities.

§ 11 CLASSIFICATION OF THE MAIN GROUPS OF BRITISH UNIVERSITIES

Numerically, we may divide British Universities into four groups, each roughly equal in size to the others. There is the Scottish group, with 11,000 students, forming a quarter of the whole. There is the group (if two can be said to make a group) of the old Universities of England, with 10,200 students, forming another quarter. There are the various institutions of the University of London, with 9150 internal students,¹ forming a third and smaller quarter. Finally, there are the newer "provincial" or "civic" Universities of England and Wales, with nearly 14,000 students, forming the last and the largest of the four groups.

¹ There are also a large number of "external" students of the University of London, who can sit for examinations, and take degrees, in the University, without attending at any of its lectures or in any of its laboratories. It should be noticed, and it is an important fact, that the University has now begun to attempt to provide advice and guidance for these students in their reading.

CLASSIFICATION OF THE MAIN GROUPS

While, however, we may thus distinguish four numerical or quantitative groups, it is possible, and it is preferable, in seeking to understand the character of British Universities, to reduce the number of groups to two. One of these will be the old Universities of Oxford and Cambridge. The other will be the new Universities which have arisen in England and Wales in the last century, together with the Scottish Universities. It is true, indeed, that the Scottish Universities have a considerable antiquity. St Andrew's, the oldest, is as old as 1411: Edinburgh, the most recent, is no more recent than 1582. None the less, as we shall see, the Scottish Universities have some essential affinities with the newer Universities of England and Wales.

§ 12 THE OLD UNIVERSITIES OF OXFORD AND CAMBRIDGE

The two old Universities are peculiar in several respects¹. Not only are they more ancient, they are also, as we have already had reason to notice, more national in their scope, and they draw their students more widely and more indifferently from every part of Great Britain. They have also a more residential

¹ Oxford and Cambridge are here treated together, but they differ, of course, from one another in many respects. Three may be mentioned (1) In the distribution of their students among subjects of study, Oxford inclines more to the subjects of the Faculty of Arts, and Cambridge inclines more to subjects of Pure and Applied Science. Including both men and women, we find that Oxford has 3800 students in Arts (83·5), and a little over 750 (of whom over 500 are students of Pure Science) in all other subjects (16·5), while Cambridge has 3325 students (58·8) in Arts, and 2330 (of whom nearly 1200 are students of Pure Science, 580 are students of Technology, and over 380 are students of Medicine) in all other subjects (41·2) (2) The proportion of candidates for Honours is greater in Oxford than in Cambridge. If we limit our attention to men (there is a tradition that the women students in the two old Universities shall only take Honours), we find that in Oxford, according

OLD UNIVERSITIES OF OXFORD & CAMBRIDGE

character. In the newer and the Scottish Universities the great bulk of the students are "day" students: they live at home, and they come to the University, by train or otherwise, for daily instruction. Some of the students, it is true, live in University hostels (10 per cent of the men students and over 25 per cent of the women); and all the students participate in a lively round of student activities (sports and debates, dances and dramatic performances) conducted on the University grounds or in the University buildings. None the less, the fact

to the last returns, 696 men took Honours Degrees in the year of reckoning, and 137 took Pass Degrees: in Cambridge 923 men took Honours Degrees in the same year, and 533 took Pass Degrees. In the one, about 20 men took Honours Degrees for 4 who took Pass Degrees: in the other, 7 men took Honours Degrees for 4 who took Pass Degrees. Peculiar conditions in Cambridge (*e.g.* the larger number of students who take a serious pass course in Engineering, and the larger proportion of medical students who take a general pass course at the same time that they follow the study of medicine) go some way to explain the difference. (3) The proportion of students (again counting men only) who reside in a College is greater in Oxford than in Cambridge. In the former, of 3730 men, 2090 reside in College and 1640 in rooms or lodgings outside: in the latter, of 5170 men, 2020 reside in College and 3150 outside. The proportion in College is 56 per cent in the former, and 39 per cent in the latter. But figures such as these can only give, at the best, a very imperfect idea of the differences between Oxford and Cambridge.

UNIVERSITIES IN GREAT BRITAIN

remains that over half (54·5 per cent) of the students of the newer and the Scottish Universities live at home; and a large majority of the remainder live scattered in lodgings over large urban areas. The students of Oxford and Cambridge are almost all living at a distance from their homes; and they reside either in Colleges, or in contiguous lodgings packed closely together in towns of which each has a population of only some 60,000. This permits, and indeed encourages, the growth of a common student life (over and above the official life of the University), with a quality of its own and a crop of spontaneous activities sufficient to fill nearly twenty-four hours of the day. Under these conditions a second education develops—the education of students by themselves—which some have held to be the greater education of the two¹. It would be a mistake to think that

¹ The words of Cardinal Newman are famous (in *The Idea of a University*). "I protest to you . . . that if I had to choose between a so-called University, which dispensed with residence and tutorial superintendence, and gave its degrees to any person who passed an examination in a wide range of subjects, and a University which had no professors or examinations at all, but merely brought a number of young men together for three or four years, and then

OLD UNIVERSITIES OF OXFORD & CAMBRIDGE

the second education does not also exist in the day Universities. It would also be a mistake to think that it exists, or can possibly exist, to the same extent.

The essential unit of residence in the old Universities is the College. But the College is not only a unit of residence. It is also a unit of education; for each college has its own staff of teachers (a body of "fellows"), who give personal instruction to the students of the College—though they also, for the most part, give public lectures in addition to the students of the University as a whole. A college may thus be defined as a unit both of residence and of education in which both teachers and students join together in a common life. The Colleges are almost as old as the old Universities themselves: their foundation began in the thirteenth century, and it continued until the beginning of the seventeenth century. There are about twenty Colleges in each of the Universities: the average number of their

sent them away . . . I have, no hesitation in giving the preference to that University which did nothing, over that which exacted of its members an acquaintance with every science under the sun."

students in Oxford is about 160, and in Cambridge about 270.

The existence of these Colleges permits, and indeed requires, the two old Universities to assume a federal character, with that division of functions between the central or "federal" authority and the various "State" or "provincial" authorities which is characteristic of federations. It also permits, though it does not require, that larger size which is generally a characteristic of federations. The other Universities, in comparison, are of the nature of "unitary" States. each is a single and undivided body; and each, accordingly, is smaller in size. But two qualifications must at once be added to this statement. The first is that two of the other Universities—the University of London and the University of Wales—are both federal. Nominally, like Oxford and Cambridge, they are federations of Colleges. Actually, however, they are federations of Universities, for many of their constituent Colleges—University College, for example, in the University of London, and the College at Cardiff in the University of Wales—are themselves of the nature and dimensions

OLD UNIVERSITIES OF OXFORD & CAMBRIDGE

of Universities.¹ The second qualification is that in Scotland there is one unitary University, Glasgow, which, with 5000 students, is larger than Oxford and nearly as large as Cambridge. Glasgow, however, and to a less degree Edinburgh (with 3600 students), are both exceptional among the unitary Universities of Great Britain.

We have seen that the two old Universities have a residential character; we have also seen that they have a federal character. It remains to add that they have a tutorial character. This is connected with, and flows from, the existence of Colleges. When there are Colleges existing and acting as units of education within the general educational system of the University, it becomes possible to add to the general system of instruction by lecture, which is given in the University, a further system of individual "tuition" or "supervision," which is given in the College, either to the individual student or

¹ University College, with 1850 students, is larger than any of the modern English Universities, except Manchester, which has a little over 2000. Similarly the College at Cardiff, with 1000 students, is larger than three of the English Universities (Bristol, Reading and Sheffield), each of which has under 1000 students.

UNIVERSITIES IN GREAT BRITAIN

to a small group of two or three. This adds an element of personal and individual contact which is obviously of no little value. But such tuition is not only connected with the College system: it is also connected with the system of Honours courses. It is the Honours student, generally engaged in the intensive study of some single subject,¹ to whom tuition can be most profitably given, and to whom it is particularly given. Wherever, therefore, there is a system of Honours courses, individual tuition will also appear, even if there are no Colleges as its basis, and in the newer Universities (Manchester, London and elsewhere) it has already appeared and is spreading. It is obvious, however, that the existence of separate staffs in Colleges (in addition to the University Professoriate) greatly facilitates the working of a system of individual tuition in the old Universities.

The question is sometimes asked whether

¹ Sometimes an Honours Course (e.g. the Oxford courses in *Literæ Humaniores* and Modern Philosophy Politics and Economics, or the Cambridge course in Part I of the Natural Sciences Tripos) consists of a group of connected subjects; but generally in British Universities an Honours Course is devoted to some one subject such as English, or History, or French, or Chemistry, or Botany.

OLD UNIVERSITIES OF OXFORD & CAMBRIDGE

the old Universities are "class" Universities. It must be admitted that there are many rich men among their students. It must also be admitted that the normal cost of residence for the twenty-four weeks of term at the old Universities is greater (perhaps by some £60 to £90 per annum) than the cost of residence for the thirty weeks of term at the newer Universities. On the other hand, as we have already seen, the number of assisted students at the old Universities is practically the same as the number at the newer English Universities. Nor is there any gulf between these students and the others in either of the old Universities. They all live together, on equal terms, in their Colleges: they all share in the same games and activities: there is no *corps d'élite*, and, on the contrary, there is a good deal of *esprit de corps*. In almost every range of student life Oxford and Cambridge are genuinely democratic communities; and even if some well-to-do butterflies survive, they are mixed with the bees, and they are being assimilated to the bees with which they are mixed. Meanwhile it is good to remember that "it takes all sorts to make a world." And a University, after all, is a miniature world.

§ 13 THE NEW UNIVERSITIES

The work which the new Universities have achieved is one of the most remarkable chapters in the history of British Universities. We are here concerned not with the Scottish Universities, which have a great and distinguished history of their own, but with the newer Universities of England and Wales. Though their beginnings go back for nearly a hundred years, it is only during the present century, and within the last twenty-five years (since the Education Act of 1902, which first provided them with the necessary basis of a system of secondary education), that they have really been able to get seriously to work. Their progress has been astonishing. They are educating to-day some of the soundest and most typical elements of England and Wales. They are developing as quickly as they can the residential and tutorial characteristics which were once thought to be peculiar to the old Universities. Though they owed their origin,

THE NEW UNIVERSITIES

in a large measure, to the mid-Victorian sense of the importance of applied science, none of them can now be justly described as specialized or technological institutions: they are all *studia generalia*, in the old mediæval sense. They are all seeking to fulfil the various purposes of a University—the education of its undergraduate members, the conduct and promotion of research, the provision of extra-mural instruction. Sometimes a distinguished professor, or a group of distinguished professors, in some particular subject, has made one of the newer Universities a leader for the whole country. It is invidious to particularize. But an example has value; and it is perhaps permissible to mention the Manchester school of historical research, in the days of Sir Adolphus Ward, Professor Tout, Professor Tait, and their successors.

The peculiarity, the strength, and (in a small measure) the weakness of the newer Universities is their local, their “provincial,” their “civic” character.¹ They are rooted in their

¹ The University of London raises peculiar considerations. We may call it “imperial,” when we reflect that 1000 of its “internal” students are drawn from the British Empire (as compared with 480 in Edinburgh, 360 in Cambridge, and 325 in Oxford), or when we reflect that through its system

UNIVERSITIES IN GREAT BRITAIN

own areas: they are immersed in the life of their own regions. This is a weakness, in so far as their students, during their whole career, from the primary and secondary school to the University, may continue in the same district, without coming necessarily into any contact with students from other districts. But what is a weakness is also, from another point of view, a source of strength and vitality. There is local patriotism and local support behind these Universities, and they, in their turn, are something of a power in local life and local problems. There is such a thing as academic anæmia, and the newer Universities are preserved from that peril by being plunged into the circulation and the throb of the work-a-day life of a great civic community. It is a possible

of "external" students it is in close contact with Ceylon and other parts of the Empire. We may call it "national," when we remember that (including medical students) nearly one-third of its total of 9000 students is drawn from parts of Great Britain outside the London radius. But so far as the evidence of numbers goes we may perhaps most justly call it "metropolitan" (over one-half of its students are drawn from the London area), and we may thus set it by the side of the "civic" or "provincial" Universities of Birmingham, Leeds and Manchester. Yet London remains a "mixed" University, and the future alone can decide its predominant character.

THE NEW UNIVERSITIES

weakness of the old Universities—national bodies set in small civic communities with a large and tolerably bare rural area stretching around them—that they should be dreaming sojourners, standing “like Ruth amid the alien corn.” But here again what is a weakness is also a strength; and if Oxford and Cambridge, by their very position, stand somewhat apart from the busy life of the market-place, they also stand aloof from the “idols” and standards of the market-place. Nor have they been reluctant to plunge into the great currents of national life. It was Cambridge which started the system of “extension” lectures: it was Oxford which started the system of “tutorial classes” among working men and women; and they are both attempting, at the present time, a scheme of rural education in the villages of their surrounding counties. This is all to the good. And moreover one has to remember that, if Goethe said that a character builds itself “in the stream of the world,” he also said that “a talent builds itself in stillness.” Academic anæmia is dangerous; but academic “stillness” is beatitudinous.

§ 14 DEFECTS AND DANGERS OF BRITISH UNIVERSITIES

A foreign observer might perhaps criticize British Universities, and particularly the older Universities, for the peculiar nature of the emphasis which they lay on the building of character. The tutorial system, under which the tutor of a College is concerned not only with his student's intellectual development, but also with his behaviour: the "proctorial" system, under which University officers of discipline (in addition to those of the Colleges) are concerned with offences against manners and morals—both of these may be said to regard character, and to regard it in a self-defeating way, because instead of letting it grow they seek to control its growth. But it is difficult even for Universities, though they deal with grown men, to escape from the ethical strain which runs through the educational system of Great Britain.

Some would refuse to count this strain for

DEFECTS AND DANGERS

a merit: few would regard it as a very serious defect. If we seek to count the serious defects of British Universities, we shall find them in other quarters. One, as we have already seen reason to notice, is the imperfect organization of advanced study, more particularly in the various branches of the Arts. This is a grave defect; and connected with it (though it does not go far to explain it) is an imperfect provision of post-graduate or research studentships. Moreover, while students of promise are too often deprived of the chance of engaging in advanced study, professors who should be directing and conducting research are often engrossed, and diverted from their essential function, by the pressure of administrative duties. Another defect, to which some reference has also been previously made, is a certain crowding, which has become marked in late years, of the undergraduate courses in the various branches of Arts—a crowding due to the tendency of students to move towards the salaries and the safety of the teaching and similar profession.¹ Again, it may be urged,

¹ The "professionalization" of the Universities is indeed one of their general dangers. Dibelius, in the article cited

UNIVERSITIES IN GREAT BRITAIN

with some justice, that the extra-mural work of Universities has its risks as well as its advantages. Its advantages are indeed great. It brings the Universities, and particularly the older Universities, into a closer touch with the general community; and it would be a dereliction of social conscience to drop, or curtail, such work. It is also work which is largely conducted by special teachers; and to that extent it does not add any further burden to the ordinary teachers of Universities. Yet it must remain a charge on the energy and the spirit of some, at any rate, of the members of each University; and for that reason it is possible not, indeed, to urge its reduction, but at any rate to deprecate its expansion.

In a broader sense, and rising above the three particular matters which have just been mentioned, we may say that Great Britain has recently and suddenly realized the value of University education. The awakening began

above, bids Universities "fight to the utmost the stolid battalions of those who demand—or have found—access simply to gain academic laurels cheaply and quickly . . . hall-marked by a degree which has to support claims for a higher salary, and by a proportionate disdain for the humble degreeless part of humanity." There is wisdom in these words.

DEFECTS AND DANGERS

with the overhauling and the increase of secondary education by the Education Act of 1902, which resulted in a great extension of the field of recruitment for Universities. It was hastened and accentuated by the experience of the war. The danger of a sudden awakening and a rapid conversion is that they may result in the policy of the opposite extreme. The nation may, as it were, over-value its Universities: it may run away with the idea that it is impossible to have too much of a good thing. Those who know our Universities best are haunted by the fear that a democratic enthusiasm, as genuine as it is ill-informed, may result in an attempt to increase the quantity of University education at the expense of its quality. On the one hand, too many students may be forced into the existing Universities, with a consequent lowering of their standards: on the other hand, new Universities may be created before those already in existence have been properly based and have secured an adequate measure of support. After all, the supply of first-rate minds for the filling of University staffs is not unlimited; and it is significant that a great German scholar, in his

UNIVERSITIES IN GREAT BRITAIN

Recollections, has asked the question, "Does our nation really produce so many talents as are required for the filling of the chairs at our Universities?" An English scholar might put the same question with even greater force.

The danger of a fervid democratic enthusiasm is met, and enhanced, by the danger of technical zeal. "The Universities," men say, "are the homes of the finest training: why should they not train not only our doctors, dentists and veterinary surgeons—not only our engineers, civil, mechanical, electrical and chemical—but also our elementary teachers, our journalists, and the members of all our professions?" Or again, "The Universities," it may be said, "are supposed to possess the finest knowledge and the acutest skill; why should they not apply both, especially as they are so largely supported by public funds, to the improvement of our brewing, our textiles, our glass, our chemical industries?" The teachers of our Universities, partly in modesty and partly in ambition, but altogether from a feeling that they must "do something for the country," may listen too readily to such appeals. But it is a great mistake, as some of the

DEFECTS AND DANGERS

American Universities have found, to blur the distinction between the University and the technical College. It is here that Oxford and Cambridge can be of peculiar service, because they have a peculiar power, from their very position, of keeping the true and pure "idea of a University." The other Universities are exposed to a far greater pressure: the old Universities, just because they are far less exposed, have a great and bounden duty of defending, for the sake of the rest, the stronghold of pure learning and long time values against the demands of material progress and the zest for immediate values and quick returns.

The dangers of British Universities are the dangers which might be expected in a country such as Great Britain. A country of practical men, with a good deal of "handiness" and a large amount of social interest, will naturally breed Universities which reflect its own qualities. Its Universities will tend to be "handy" institutions, ready to examine schools, to undertake extra-mural work, to furnish all the professions and even the world of business with recruits, to provide members for commissions and committees (alike in Church and

in State)—in short to do a number of useful (nay, necessary) things, over and above the *præsumptivum* of "the study and advancement of the higher branches of learning." It is an old complaint of Bacon, "Amongst so many great foundations of colleges in Europe, I find it strange that they are all dedicated to professions, and none left free to arts and sciences at large"; and it is an old and memorable warning, of the same great thinker, "If any man think philosophy and universality to be idle studies, he doth not consider that all professions are from thence served and supplied."¹ Philosophy and universality remain the Alpha and Omega of British Universities; it was in this that they began, and it will be to this that they will always necessarily return. We may admit that if they have their temptation—the temptation of being also among the social prophets and servants—it is no ignoble temptation; indeed it is one which modern Universities share also with modern Churches. But the University, like the Church,

¹ The article of Professor Dibelius, on "Universities in Danger" (quoted above on p. 61), only re-echoes at the end of 1930 what Bacon wrote in 1605.

DEFECTS AND DANGERS

lives by the Spirit, and for the cultivation of the things of the Spirit; and like all other spiritual institutions it must always be judged, in the last resort, by the degree to which it performs its own intimate and essential purpose.

APPENDIX I

STATISTICS AND FACTS IN REGARD TO ANCIENT AND MODERN UNIVERSITIES IN GREAT BRITAIN

1. *Number.* In England, 11: in Wales, 1: in Scotland, 4: total, 16.

2. *Number of Students, Full-time.* In England, 30,698 (22,429 men and 8269 women): in Wales, 2664 (1660 men and 1004 women): in Scotland, 10,947 (7321 men and 3626 women): total, 44,309 (31,410 men and 12,899 women). At a number of Universities there are also part-time (and particularly "evening") students.

3 *Type of University Government* In Oxford and Cambridge, the Government is conducted entirely, both in the University and in its Colleges, by the qualified resident members. In the other Universities, a distinction is made between what may be called strictly academic matters and matters of general finance and

APPENDIX I

administration. The former are vested in the hands of a "Senate," generally composed of professors, though in some Universities it contains also representatives of the non-professorial staff: the latter are vested in a "Council" (in Scotland a "Court") which includes both representatives of the professoriate and outside members. In Oxford and Cambridge the acting Head is a Vice-Chancellor appointed, generally for a period of three years, from among the Heads of the various Colleges. He thus combines, for this period of office, the two functions of acting Head of the University and Head of a College. In the other Universities the acting Head is a Vice-Chancellor, who holds a permanent salaried office, and is intimately concerned with all matters of University administration. (In London the acting Head is the Principal, and by his side there is a Vice-Chancellor, elected, generally for a period of two years, by a Senate which combines the functions both of an academic Senate and (to a large extent) of an Executive Council, but by the side of which stands, in matters of finance, a new and important body called a "Court.")

UNIVERSITIES IN GREAT BRITAIN

4. *Cost of University Education.* In the old Universities, the annual cost (for a course which normally extends over a period of three years) is from £220 to £250¹. In the other Universities it varies according to the different types of students and the different fees of the Universities. A student living at home may only need to spend, in fees and in travelling and other incidental expenses, about £80 per annum. A student living in a hostel or in lodgings may spend £160 or more. University fees in British Universities are generally high in comparison with the fees of Continental Universities. They are lower in Scotland (and in Wales) than in England. In England a student in Arts may pay £30, a student in Science £40, and a student in Applied Science £50 *per annum* in University fees.

Access is provided to the Universities for poor students by a system of scholarships and bursaries, awarded by Universities (and Colleges in Universities), by the State, by Local

¹ The cost estimated in *The Student's Handbook to Cambridge* for 1930-1931 is—on the lower scale, £186, 11s. on the average, £271, 15s. It is sometimes said that the cost in Oxford is some £20 to £30 less.

APPENDIX I

Education Authorities, and by charitable educational foundations. 20,000 out of the total of 44,000 students are assisted in this way. It is rare in Great Britain for a student to support himself by his own work and earnings while he is attending a University.

[The figures given here, and throughout, are taken from the *Report* of the University Grants Committee (for the Academic Year 1928-9) published in 1930. Particulars are also given in the *Year Book* published by the Universities Bureau of the British Empire.]

FOR REFERENCE SEE :

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Sir C. Grant Robertson. *The British Universities* (Benn's Sixpenny Library). 1930.

The Government of Oxford. 1931.

[The chapters of Dibelius' work, first published in German in 1922, have to be read with caution. He interprets Universities in terms of class. He treats Oxford and Cambridge as Universities intended "first of all, to train gentlemen," which "make the vast majority of their young men Conservatives," and which "no one could call democratic"; and again he speaks of "the large say of capitalism in the Northern Universities."]

APPENDIX II

THE STUDENT CHRISTIAN MOVEMENT IN BRITISH UNIVERSITIES

(Reprinted by permission from *The Times*)

UNIVERSITY MOVEMENTS

AN Oxford man may be pardoned for counting the six Oxford movements of history. Beginning with the Friars of the early thirteenth century, he can leap to the Wycliffites at the end of the fourteenth, and to the Renaissance movement of Colet, More, and Erasmus at the beginning of the sixteenth; and then, beginning again with Laudianism in the early seventeenth century, he can pass to the Wesleyans in the eighteenth, and so to the "Oxford movement" *par excellence* of the nineteenth. But Oxford is not the only mother of movements; and six is not the completion of the tale. Cambridge has had its movements (I remember a High Church friend who liked to speak of "that misguided Cambridge movement called the Reformation"); and, even if we were blind enough to see

UNIVERSITY MOVEMENTS

only Oxford, there is a seventh movement, of our own days, which started some thirty-eight years ago and has already become a part of history.

The Student Christian Movement is a river with more than one source. If we seek its first beginnings we shall go to Cambridge, and we shall remember the "Cambridge Seven" (including the stroke of the Eight and the captain of the Eleven) who set the University world afire by pledging themselves to missionary service—and they fulfilled their pledge up to the hilt—in 1884. Then we shall go to Edinburgh, and we shall take into our account the movement among the Edinburgh students, started by a visit of the "Cambridge Seven," which was led by Henry Drummond until he died in 1897. We may even go to Princeton University, over the seas, and here we shall commemorate Robert Wilder, one of its students, the pioneer of the American Student Volunteer Movement which Henry Drummond knew and helped, whose visit to Britain in 1891 set in motion the immediate train of events which ended, two years later, in the foundation of the Student Christian Movement of Great Britain and Ireland.

UNIVERSITIES IN GREAT BRITAIN

Before we speak of that Movement, let us set it in its framework. It is a national movement, standing side by side with twenty-three other national movements, in America, in Germany, in China, all over the world. The twenty-four "national movements," each autonomous and self-sovereign, combine to form the World's Student Christian Federation. That federation has more than 300,000 student members. Our own national Movement, with its 12,000 members, may seem but a little thing. But it contains about a fifth of the students of the British Isles. And, anyhow, numbers are themselves only a little thing.

THE EVANGELICAL TRADITION

The essential criterion of any movement is the quality of its spiritual life. The Student Movement took its origin from the quality and the fervour of the old Evangelical tradition. It stood in the succession of Wesley and Whitefield, it picked up their fervour and sought to carry it forward into the modern world. Naturally it based itself, at first, upon the old Universities, naturally, again, it turned itself,

THE EVANGELICAL TRADITION

at first, to missionary service. But it has grown beyond the old Universities: it has grown beyond (though it has never dropped—indeed, on the contrary, it has enriched and enlarged) its original missionary purpose.

It has grown beyond the old Universities. When the Movement began to get into its stride it found a field of work opening before it in the new Universities, which first began to develop rapidly in numbers, and in the volume of their importance in national life, at the beginning of this century. The Oxford and Cambridge men in the Movement interested themselves in the growing new Universities and University Colleges: they said to themselves, "We must found branches here, and we must help wherever we can in the development of this new student life." They were not content merely to found branches of their own movement, or to run only their own cause: they wished to promote general University life, and to help every good cause. In this way there was brought to the men of the new Universities some of the experience and the ideas of the old; and this happened particularly at the summer conferences of the Movement, in Derbyshire,

UNIVERSITIES IN GREAT BRITAIN

where men from all the British Universities met one another and lived together. The religious life of the old Universities thus became a part of the general University life of the British Isles. It would be hard to exaggerate the value of this service. The new Universities, born in a modern scientific world, among the hurry of great cities, have in this way entered into the inheritance of the great religious tradition developed through seven centuries—from the days of Franciscans and Dominicans to the days of Westcott and Hort—in the old Universities. The Student Movement and its meetings, in this new world, occupy the place of College Chapels and the University Church in the old.

Now we may turn to the growth of the Movement inwardly, in the breadth and the depth of its own aspirations. Springing from the old Evangelical root, it has always remained true to its original purpose of "mission," and it has never lost its Evangelical fervour. On the one hand it has promoted mission-weeks among undergraduates in British Universities, to set before them the Christian Gospel; and readers of *The Times* may remember the Archbishop of York's recent (and remarkably successful)

THE EVANGELICAL TRADITION

mission at Oxford, which the Movement joined in promoting. On the other hand it has helped to inspire and recruit men for the foreign mission. Comprehensive in its scope, and gathering happily within its ranks the members of all the Protestant Churches, it has helped to reshape and revivify the foreign mission. It has recruited for the mission field (notably in East Africa and Eastern Asia) University-trained men who have enabled the missions to enter new areas of medical and educational activity; and in this way the University spirit has brought a new leaven into general missionary work. More than one-half of the Protestant missionaries in the world to-day have been drawn from the national movements—British, American, and Continental—of the Student Christian Federation.

SOCIAL SERVICE AND CHRISTIAN APOLOGETICS

On this original stock three new shoots have been grafted. The first of these we may call by the name of social service. The old Evangelicals, somewhat in the spirit of St. Augustine, had looked at the world as a kind of swamp, across which the believer passed as a stranger

and a pilgrim. Gradually the members of the Student Movement, adding the notion of social service to the old inspiration of the mission, began to ask what the Christian man should seek to do, and to be, in the face of all the tangled social problems of the modern world. They felt, and they preached, the calling of the Christian man to be true to himself and his faith in his daily work, in the round of politics and business. Copec was born of this feeling; and Copec was the child of the Student Movement. More than half of those who were associated with it had been members of the Movement.

A second shoot grafted on the original stock was the work of Christian apologetics. This grafting was not without its difficulties. Many of the original members of the Movement, drawn from quiet Christian homes, had unquestioning faith in their bones; and they drew back, with a natural reluctance, from the perturbation of questionings. But there were others in the Movement who had themselves been trained in natural science; who knew the doubts which beset many lively minds; who were anxious, and eager, to face, and so far as

they could to answer, those doubts. Under their inspiration the Movement more and more summoned up its courage and went out boldly to face the problems of the relation of revealed religion to the discoveries of science and the investigations and results of Biblical criticism. It wrestled with the angel of honest Doubt, saying, "I will not let thee go, except thou bless me"; and it was blessed. Discussions went forward in study circles; Dr. Rashdall would come to the conferences in Derbyshire to discuss the problems of religious philosophy; gradually the Movement began to publish, for the benefit of its members, what may be called a library of Christian apologetics. The bringing of the students of theological Colleges into the Movement was crucial in this matter. It brought with it a standard of religious scholarship; it brought the co-operation of the leaders of thought and the teachers in the Churches; and the formation of a "Theological Department" of the Movement, embracing some seventy theological Colleges, was a source of intellectual and general strength. There arose an interdenominational fellowship of members of all the Protestant Churches, united together

UNIVERSITIES IN GREAT BRITAIN

in spiritual life and intellectual effort; there arose, as Dr. Selbie has said, "a new atmosphere which will lead in time to the only kind of Christian union worth having"—a voluntary union based on the honest effort of common thought. For good thinking has gone into the Movement; and nobody who has been associated with it can fail to notice, with a deep feeling of admiration, the high intellectual standard of its committees and secretaries, the genuine intellectual passion of its study circles, the real intellectual effort of the whole Movement to think its way through to some means of squaring Christian faith alike with scientific inquiry and with modern social life.

INTERNATIONALISM

The last shoot to be grafted on to the original stock (or at any rate the last of which we can speak) is internationalism. The War brought the study of international problems—not the least of the problems which beset Christian faith—into the study circles of the Movement, and that study is still busy there. But the internationalism of the British Student Movement goes beyond that. It is linked with

INTERNATIONALISM

twenty-three other national movements in a World Federation. That link held even through the War: it still holds to-day, and it is stronger than ever. Leaders of European thought, such as Masaryk and Benes, M. Albert Thomas and Lord Cecil, have all said that they look particularly to the Student Christian Federation for the spiritual fortifying of the League of Nations. And the matter goes even beyond that. A dominant issue of the twentieth century, General Smuts has said, is the issue of the contact of colours and cultures in Asia and Africa. It is no exaggeration to say that the Student Movements of the world are already at work on that issue. It was the British Student Movement which published Mr. J. H. Oldham's book, written at the request of the United Council for Missionary Education, on *Christianity and the Race Problem*. It is the Student Movements of Asia which have produced one of the ablest foreign ministers of China, the first native bishop in India, the first native bishop of Japan. It is the Student Movement—and perhaps only the Student Movement—which can produce Oriental students who can mix easily and happily with the students of the West. In

UNIVERSITIES IN GREAT BRITAIN

the Student Movement House in Bloomsbury a thousand students, of over fifty nationalities, meet and blend. "Nous quittons cette maison," wrote a visitor, "avec un sentiment plus profond de ce qu'est la famille humaine."

Such is the Student Movement: such are its endeavours. The Christian view of life, it affirms, is true. Therefore, it says, we must build for ourselves a character to the measure of the stature of a Christian man: therefore, it commands us, we must give the world the service which is the duty, and the happiness, of the Christian character. In this faith, cheerfulness has always abounded in the Movement. A wise observer said of the place in Derbyshire where the British Movement holds its summer conferences of students, "The spirit of this place is the spirit of laughter and prayer." One cannot but think of the gaiety of the early Franciscans, the fathers of the first of our University movements, who were called *joculatores Domini*, "the *jongleurs* of the Lord." They, too, had "the spirit of laughter and prayer," and they, too, had that other spirit—the spirit of thought and inquiry—which lives in the Student Movement.

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